

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, JUNE 24, 1815.

No. 5.

ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

REFLECTIONS FOR SATURDAY EVENING.

"*He that is without sin among you, let him first cast a stone at her.*" Thus said the Saviour of mankind, to certain scribes and pharisees, who raised their clamorous voices against a miserable woman, who had broken one of the divine commandments. How searching, how penetrating is the word of God, in its operation upon the guilty, self-condemned sinner! JESUS, on this occasion, as on all others, knew, too well for them indeed, to whom he addressed himself; he knew the hearts of the accusers, as well as that of the forlorn object of their pretended pious indignation: He knew that *they* were corrupt, depraved and hypocritical; and that *she* was impure, the votary of vice, of licentiousness, the disgrace of her sex and of human nature. But he that came to redeem mankind, by washing away the stains of their guilt, chose the occasion, presented by the hypocritical and unmerciful clamours of "the scribes and pharisees," against a poor, deserted, unprotected outcast, not only to prove, that he was the *starcher of hearts*, and the *trier of the reins of men*; but that his mission was merciful, and worthy of the just and beneficent God who was the author of it. He let them see, to their mortification, that if they, to answer an unhallowed, a guilty purpose, could accuse the wretched *Cyprian*, that he could accuse them, for the nobler purpose of unveiling their hypocrisy, and rousing them to a sense of their fallen and degraded state; that he could smite their consciences by a word, and drive them from his presence by a glance of his all-searching eye. *He that is without sin among you, let him first cast a stone at her.* It was the Son of God that spake, and his speech was like the forked lightning that rives the proud, knotted oak, and strews the earth with its blighted fragments: "And they which heard it, being convinced by their own conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst." Having driven and scattered from his presence, the hypocrites, who had attempted to ensnare him, his mercy displayed itself towards the lonely, guilty wanderer, who stood shivering before him on the verge of despair. We behold her, in imagination, over-awed by the divine presence, sinking beneath the weight of her own unworthiness, and suffering, in anticipation, all the horrors of the damned: We hear the Saviour addressing her in a voice of mildness—*Woman, where are those thine accusers? hath no man condemned thee?* We see the beams of hope kindled in her countenance by the mild voice of him whom she had viewed as an awful, unrelenting Judge: We behold her raising her eyes in humble adoration, and we hear the response of "*no man, Lord,*" vibrating on her lips in tremulous and broken accents. But when the

voice of mercy, as well as of mildness, breaks upon her ravished ear—*Neither do I condemn thee, go and sin no more!*—who can describe the penitence, the gratitude, the joyful exultation, that take possession of her soul! She that was writhing, but a few moments since, in anguish unutterable, at the thought of sinking into the horrible abyss of perdition, is now exulting in the mercy of her Redeemer, and soaring on the wings of faith and of hope, to the bosom of paradise, to eternal beatitude! Oh! how delightful is the voice of mercy, to the heart-broken, despairing penitent! How transporting, how unspeakable, is the joy that flows from an assurance of the Redeemer's love, mingled with the mild accents of forgiveness, soothing the memory of our past transgressions, and enlivening the prospect before us, with the dawn of hope, the day-spring of salvation! But while we learn from the reproof, bestowed by our Saviour upon the scribes and pharisees, a lesson of charity which we are bound to imprint upon our hearts, and to bear upon our tongues, whenever we speak of the follies, or the failings, of our fellow-christians; we learn also, from his pardoning dispensation to the frail daughter of iniquity, that although God is merciful, his mercy is conditional. We learn, that to escape condemnation, we must "*go,*" with the woman of Galilee, "*and sin no more.*" We must abjure Satan, and his works of darkness. We must bow to the name of JESUS. We must obtain faith. We must seek wisdom from above. We must extinguish all our sinful affections; we must curb effectually all our evil propensities. If we have not begun the good work, if we have not resolved to "*sin no more,*" let us hasten to make the holy resolution, and to pray to our Heavenly Father for firmness to maintain it. On this very evening, let us remember the woman of Galilee, and the mild and merciful reception she met with from our blessed Saviour. The toils of a week are closed; there is a pause to our worldly cares and vexations. We repair from the bustle of active life, to the quiet and sequestered domestic scene, and we prepare to celebrate the Sabbath of our God. Let us, then, mingle with our preparation for the devout exercises of the morrow, the holy resolution, never to forget the divine injunction of our Redeemer to the frail woman of Galilee: So shall our days be crowned with joyful serenity, and our nights with tranquil slumber: And so, when our appointed time cometh, shall we descend in peace to the silent tomb, "*the house appointed for all living,*" and rest in the hope of a glorious resurrection. V.

CONFIRMATION.

We are requested to state, that a confirmation, by the Rt. Rev. Bishop HOBART, will be held in St. Peter's Church, in this city, on Sunday the 9th of July, inst.—And that all persons, who wish to be confirmed, are expected to attend in Church on Wednesday next at 5 o'clock in the afternoon.

LIGHT IN THE SOUTH.

The perusal of the following communication will show, that its publication could not be delayed, without frustrating the design of its highly respectable author. To make room for it, however, we are once more obliged to omit the favours of P. and AMICUS, which shall appear in due season.

V.

For the CHRISTIAN VISITANT.

We live in an age of Revolution. States and Empires, Literature and Religion, Princes and Pontiffs have felt the influence of this spirit with remarkable effects. Still they are subject to its all powerful operation.

Among many changes destructive to the interests and honour of society, it is pleasing to witness the kingdom of the Redeemer, without noise, without the arm of power, making its progress in the world, in a slow, secret and mysterious manner.

Every foreign journal; every mail from the west and from the south, brings tidings of religious revivals, and of accessions to the cause of Christ. Several colleges, as appears from various sources, and particularly from the report of the American Presbyterian Church, appear to have been visited with recent out-pourings of the spirit of God in extraordinary measures.

Virginia has awoken from her slumbers. Her Bible Societies, an institution almost divine, exceed in number and generous exertion, any of her sister States.

New-Jersey, the Attica of America, displays her religious regis. The villages of Elizabeth-town and of Newark, have within a few weeks risen and asserted her claim to the venerable spirit of their Dickinson, their Burr, and their M'Whorter. Praying Societies are restored, and crowded, with every symptom of ancient devotion and zeal.

On Sunday evening of June 19, three young gentlemen of whom one is Mr. Witherspoon, grand-son of the late celebrated and pious President Witherspoon, of Princeton; another, Mr. Kollock, brother of the eloquent Doctor Kollock, of Savannah, both students of Divinity, opened a Sunday evening school in the village of Elizabeth-town, for poor Africans, when between forty and fifty persons of all ages and sexes, bond and free, offered themselves with a zeal and gratitude rising to enthusiasm. In Newark, under the care of a few pious and public spirited young gentlemen, above 300 persons are taught in a Sunday school, weekly.

Georgia, where slavery and religious indifference seemed to have established their empire, begins now to awake and enquire for God, who alone gives the Song of Salvation. In the county of M'Intosh, where gospel ordinances have since its erection, hardly been known, churches have recently been established under very favourable auspices. The most respectable members of the community, some reaching fifty, sixty, one matron approaching her hundredth year, with the spirit of the ancient Grecians, who said, "we also would see Jesus," have, with uncommon desire, requested to be admitted among the disciples of Christ. With youthful ardor they have joined the flock of the Redeemer.

These are the works of God, carried on by the labours, the zeal and the direction of a venerable, aged clergyman, whose piety and ardour in his Master's service, seem to revive and strengthen in proportion as the almond leaves grace and adorn his pious temples.

The exertions of this enlightened and philanthropic clergyman increase with his success and prospects. The ardour and liberality of Missionary, Bible, and other Societies for preaching the gospel and sending the scriptures among the most remote nations of the earth, have equally surprised and delighted him. "Why," says he, "shall we Georgians exert ourselves so liberally in sending the word of eternal life among heathen whom we never saw; and suffer the heathen negro slaves on our own plantations to remain more the slaves of ignorance and sin, than they are of inhumanity? Why pretend to send the lamp of religion to other quarters, when our own estates lie under more than Egyptian darkness and vassalage?"

Awakened and impelled by these reflections, he determined to leave the bosom of a beloved family, and the lap of domestic ease and competence, and voluntarily, at his own expense, to expose his snowy locks to the chilling blasts of our northern clime, to make himself acquainted, practically, with the Lancastrian method of teaching indigence and youth.

He has spent some time in New-York, admiring and admired among schools of this description. He has come a few days ago into our city, amply recommended, to observe the plan pursued by the worthy Mr. Dale, a pupil and assistant of Lancaster himself, and who now so respectably and successfully conducts the Lancaster school in this city.

This amiable and venerable servant of God and friend of man, is an object truly interesting. In all his walks, and with whomsoever he meets, religious inquiry, religious discourse, occupies his heart and conversation. The hospital and the prison, the stage-coach and the steam-boat, share in his useful and judicious exhortations.

Without partiality to persons, to sects, or to parties, he seems equally ready to preach to all, the unsearchable riches of Christ.—The language of his conduct on all occasions, and in every place, seems to say, "I seek not yours, but you." He appears resolutely determined for himself, "to redeem the time," and to engage all without exception, to join with him. We wish him, without doubt of having our wishes realized, God speed.

His design, we hear, is to apply the Lancaster method of instruction, for the instruction of Georgian slaves in Sunday schools. He wishes not only to know the system, but to obtain some pious youth who might accompany him, and begin the noble work.

We have heard much of the religious apathy of the Georgians, and of the contempt and degradation in which they hold the enslaved Africans. We consider the representations as highly exaggerated. Nor can we listen with patience to those who prognosticate, that his pious and benevolent plans will meet with opposition and impediment, from ignorance, from suspicion, or from selfishness, in that respectable state.

How can we allow ourselves to suppose, that the generous hearted and hospitable Georgians, who contribute so liberally and cheerfully to Bible and Missionary Societies, will remain inactive and indifferent to a plan so humane and divinely pleasing as is here contemplated, for enlightening and christianizing the poor Africans, whom Providence has subjected to their dominion, and who are constantly employed in hard labour in adding to their affluence and ease? Who that know that these slaves are their brethren of the same common blood, and who that know that a few years will level all earthly distinction and place master and servant at God's judgment seat, where all must give an account of what they have done and neglected, to the merciful and benevolent Judge, who in love to white and black, sent his Son to save both from everlasting perdition, can withhold their affectionate exertion in bringing them under their own roof, and among their own children, to Christ?

Who would indulge the ungenerous thought, that the Ladies of Georgia, so amiable and distinguished for sympathy and for sensibility of heart, can hear with coldness, the pious, the humane, the benevolent, the Christian plan and exertions of the Rev. Wm. M'Whorter, of infusing knowledge, the knowledge of Christ, into the afflicted bosom of their African dependents? The condescension of the Son of God who became also the SEED OF THE WOMAN, and who has raised females to their just level in society, and who is not ashamed, by washing and redeeming them with his own blood, to call them his own Sisters—must subdue pride and selfishness, and soften every soul.

The intention of the humane projector is not emancipation from slavery to their masters; but to deliver them from the bondage and servitude of ignorance and sin. It is to destroy the dangerous temper and disposition of the slave, and to implant the mild, the faithful, the affectionate disposition of the son. It is to make them serve from love instead of fear. It is to enable them to aid their masters and their families, while aiding them to prepare themselves for heaven.

Under these reflections and the ameliorating state and temper of society, we prognosticate, that the stranger now among us, will be hailed by the Georgians as the common benefactor of their state—a

second WHITFIELD. We anticipate, that under his own exertions, the aid of his fellow-citizens, and the smiles of heaven, to hear speedily, that Georgia shall soon furnish us with reports, that she has begun to blossom as the rose.

M. C. D.

"ESSAYS TO DO GOOD."

We announce with pleasure, that Mr. ASA CHILD, of Johnstown, will shortly publish the celebrated work of the late COTTON MATHER, D. D. F. R. S. entitled *ESSAYS TO DO GOOD*. This is *Bender's* improved edition of that valuable work. It is recommended to the public, by the Rev. Dr. BRADFORD, of this city, and several other clergymen, distinguished for talents, piety and zeal. We have not read this work, but we are convinced of its importance and utility, in promoting the cause of religion, not only by the opinions of the gentlemen who have recommended it, but by a letter of Dr. FRANKLIN, to the son of the author, dated Passy (in France) Nov 10, 1779, in which is the following passage:—

"Permit me to mention one little instance, which, though it relates to myself, will not be quite uninteresting to you. When I was a boy, I met with a book, entitled '*Essays to do Good*,' which I think was written by your father. It had been so little regarded by its former possessor, that several leaves of it were torn out; but the remainder gave me such a turn of thinking, as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good, than on any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book." *Dr. Franklin's Works, Vol. 3, page 479.*

FESTIVAL OF ST JOHN.

On Saturday the 24th ult. the Festival of St. John the Baptist was celebrated in the village of New-Scotland, by a number of the brethren of the masonic order, from different Lodges, in a style of respect due to the memory of that eminent Saint, and worthy of the society of Freemasons. A vast number of spectators attended and witnessed the solemnities of the day. About 100 Masons assembled at the lodge-room. A committee of three was nominated to call on the Rev. T. HALIDAY, to wit: Brothers John Gibbons, James Wands and Jacob Veeder, and to inform him, that the brethren were prepared to receive him and form procession. At half past 11 o'clock, A. M. he attended, and the procession moved in ancient solemn order to the church, where an excellent discourse was delivered by the Rev. Mr. HALIDAY, from the first chapter of the Gospel according to St. John, ver. 6 and 7.—"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe." It is due to the audience to say, that both in and out of church their conduct through the day was worthy of their principles as Masons and as Christians; and that the discourse of the Reverend Divine was both ingenious and sensible, and well adapted to the occasion.

C.

DOMESTIC INTELLIGENCE.

CORRESPONDING LETTER.

THE NEW-YORK BAPTIST ASSOCIATION, MET AT NEW-YORK ON THE 5TH AND 11TH DAYS OF MAY, 1815, TO CORRESPONDING ASSOCIATIONS, GREETING:

DEARLY BELOVED,

We congratulate you upon your calling and election of God.—That we should be delivered from the power of darkness, and translated into the kingdom of God's dear Son, is marvellous in our eyes. Whilst we mutually congratulate one another upon the endearing and dignified relation in which we stand to Him who bought the church

with his own blood, and who is not ashamed to call us brethren; let us not forget to exhort one another to bring forth the fruit of the gospel, which is love. Every gracious exercise is comprised in this divine principle; and from it proceed all that zeal for the truth, and desire for God's glory, for which, in every age, the saints have been distinguished. Is the distinguishing fruit of the gospel holy love? and is love inseparably connected with zealous regard for the truth as it is in Jesus? then we may see what is the nature of that communion which the church approves. It is a communion in the truth: Her fellowship is with righteousness: and her gates always open, that the righteous nation which keepeth the truth may enter in.

She doth not behave herself unseemly to them that are without; nor from such as appear to be Christ's, by whatever name known in the world, does she refuse her embrace. Far from being tenacious of names, she knows no sects or parties as such; but unites her communion with all that walk in the commandments and ordinances of the Lord blameless. "This is the love of God, that we keep his commandments, and his commandments are not grievous." If then, brethren, we know the truth, we shall pray that we may realize it still more. Nor will this be all, we shall pray that it may be known throughout the whole world—for,

"He that loves the truth,

"Confines his zeal for its predominance

"Within no common bounds."

Let all the people praise thee, O God! let all the people praise thee! We are inclined to think this sincere desire, that the truth of God may be known by others, (accompanied, as it always is, with exertions to this end, according to the ability that God giveth) is one evidence, perhaps the clearest that can be given, of our subjection to the gospel. Is the gospel rightly termed, as it has been, *the liberality of God*? How the love of this gospel can consist with a disposition that refuses to offer willingly for its support, it is difficult to conceive. If indeed this could be, there would be no propriety or meaning in a great number of passages of scripture that might be mentioned. We believe, however, that, "As in water, face answereth to face," so, true religion, as delineated in the saints, answers to or corresponds with the description given of it in the word of God: and that when the Lord in his word saith, *seek ye my face*, the heart of every saint replies, *thy face Lord will I seek*. Saints are described as receiving of Christ's fullness, and grace for grace; by which is conveyed the idea that there is no grace in Christ but hath its resemblance in them that are his. Christ's image in the saints, though but partially exhibited in this life, is nevertheless a true image. There is something of the same beautiful proportion seen in the image that is seen in the original. Symmetry and beauty characterize the workmanship of God both in the natural and spiritual body. And having the mind and spirit of Christ, the saints are one with him. Hence their zeal for the truth and their attachment to that cause for which the Saviour bled.

We are happy, dear brethren, to find, that in this remarkable age the love of truth appears to be growing exceedingly among all the churches of the saints. We are happy also in the reflection, that whilst thousands among other denominations are engaged in sending the word of life to the benighted heathen, we are not the last, but rather, as a denomination, among the first to attend upon the King in his way through the earth.—Verily, God's word runneth swiftly. Its influence is confounding them that serve graven images, that boast themselves of idols. Mighty and powerful indeed is the opposition that is still made against our Lord's kingdom; but we know its boundaries shall be extended until *all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him*. And if there be any who may have imagined that "the time was not come, the time to build the Lord's house among the heathen," the intelligence from our esteemed brethren among them, received not long since, is calculated, one should think, to change their views on this subject. We do not mean, however, by this to suggest the idea that missionary exertions ought to be exclusively

confined to the idolaters of the east. Ample and extensive fields are preserved in our own country.

Having mentioned our country, let us not, dear brethren, forget to notice with devout admiration, the great goodness of God towards us, in the restoration of that national peace which we had forfeited by our sins. We have seen, during the present conflict, great mercies mingled with judgments. The tidings received from the various departments of Zion in our land, even while the cloud was impending over us, served to strengthen the belief, that although God had a controversy with us, he did not intend to forsake us utterly. Hath he indeed smitten us as he hath smitten those whom he sent to smite us? Or have we been slain according to the slaughter of our enemies, whom God in his righteous providence hath slain?

Brethren, what strange and unexpected events have taken place in our own country since our last annual meeting! We see God's hand in making peace in our own borders; nor would we, in any occurrence that befalls us, neglect to see and acknowledge his hand; for we believe, and we are happy in the reflection, that there is not a sparrow that falls without God; and that judgments and mercies both proceed from kindness. Our God, brethren, is upon the throne of the universe, ordering every thing for the best, and will no doubt render every event of his providence subservient to his glory. Let us incessantly pray that the God of peace would be with us, and keep our hearts and minds through Christ Jesus.

Is it inquired what is the state of religion in the New-York Association? Although no remarkable displays of divine power have appeared in the accession of numbers to the churches, during the year past, we can with pleasure inform you, brethren, that the spirit breathed in the letters from the several churches to this body, indicates a determination to cleave unto the Lord with a full purpose of heart, and call upon him until he pour us out a blessing.

We may just add, that our interview with each other has been agreeable, and that we have been not a little refreshed by the coming of our beloved brethren, your messengers, and by the receipt of your friendly and affectionate communications. We do, beloved, most cordially reciprocate the spirit therein contained; and while we solicit your correspondence, request an interest in your prayers to God for us. *Now unto him be glory in the church, by Jesus Christ, throughout all ages, world without end.*

WM. PARKINSON, MODERATOR.

THOS. BROWN, Clerk.

ELEGANT EXTRACTS.

PSALM, CXXVI. 1.

"O GIVE THANKS UNTO THE LORD; FOR HE IS GOOD: FOR HIS MERCY ENDURETH FOR EVER."

Of the numerous Sermons, preached on the day of the late NATIONAL THANKSGIVING, instituted for the expression of national and individual gratitude to God for restoring to our country the blessings of peace, two have been published which have fallen into our hands. From one of these, by the Rev. JOHN M'DONALD, of this city, we give extracts in our third number, calculated to leave on the mind of the reader a favourable and a just impression of the style of the whole discourse. We have now before us, that of the Rev. SAMUEL BLATCHFORD, D. D. delivered to the United Presbyterian Congregations of Lansingburgh and Waterford, from the text above quoted. This is a short, but animated and impressive discourse; and although delivered on a political occasion, it contains not a single sentence bearing upon the feelings of any political sect: It opens with a brief but handsome exordium, and then divides itself under two heads:—Firstly, "what is it to give thanks to God—or rather how are we to characterise the duty?" And secondly, having characterised the

duty, the reasons of it are considered. From the first head, we make the following extracts, in the perusal of which our readers will be pleased as well as edified.

V.

"It is in distress that we commonly begin to think about God. But prayer, in distress, would seem to be a work of necessity:—It was so considered during our late conflict: and our citizens were called to the confession of their sins, and to humiliation before God: Now we are called to thankful praise; and this is

AN ACT OF DUTY.

"Of this, we have a noble example in the devout psalmist. With what ardency of affection—with what fervency of spirit does he express his obligation to God! It is almost impossible not to catch the fire, and feel the glow, which inspired him in that flight of sublime praise, of which we have an instance in the hundred and third psalm! "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies." Such ardent addresses as these, so often repeated, display the strength of the impression on his heart, and intimate to us the propriety and excellence of that sensibility of feeling, which ought never to be restrained in the recognition of the divine mercies. The duty is undeniable: It may be characterised as a

SPIRITUAL DUTY.

"Brethren, the spring of that thankfulness, which is acceptable to God, is in the heart. Thankfulness, is the soul's exercise; for it is the soul which recognizes divine favours, and understands those obligations to the goodness of God which such favours create. Its expression, indeed, is often found in vocal praise: in psalms and hymns and spiritual songs—And this is natural: because, when the heart is filled with sincere gratitude and love to God, it will express itself in devout and thankful praise. Between the heart and the tongue, there is a natural and undeniable correspondence—so that, out of the abundance of the heart, the mouth speaketh. But the chief act of thanksgiving is to be sought in the interior of the man: it is, as we said, the act of the soul. In this, there is a manifest propriety and necessity; for "God is a spirit, and he will be worshiped in spirit, and in truth." "He searches the heart, and tries the reins of the children of men," and resents it as derogatory to his glory, when we draw near with our lips, whilst our hearts are far from him. There is, therefore, an important design in the psalmist, when he calls upon his soul, and all that is within him, to unite in offering praise to God. The *understanding* must be engaged to consider and admit the great arguments of praise; to admire, whilst it traces the divine goodness in all its glorious displays, and to ascribe the glory which is due to God for all his mercies, which is a reasonable service.—The *memory* is employed to register the benefits which heaven confers, and bring them into light: And the *will* and *affections* are used to rejoice in his character and love him for the beneficence of his designs, and the condescension of his acts.

"Thankfulness to God is a

SOLENN DUTY.

"This remark is intended to correct a mistake into which thousands are apt to run: for multitudes, in all ages, have considered days of thanksgiving, as seasons of feasting and carpal mirth. So the Israelites, when they had sacrificed to their idols, sat down to eat and drink, and rose up to play. This practice was consistent enough for idolaters, but it cannot be suitable for the worshippers of the true God.—Christians should know better. True thankfulness is immediately connected with humility. We are then most thankful, when we have upon our hearts the clearest perceptions of the divine character; and every proper view of the glory of God and his perfections, will produce that solemnity which is characteristic of the duty. Thankfulness to God implies a

SERIOUS RECOGNITION OF HIS MERCIES WITH ALL THE CIRCUMSTANCES WHICH ADD LUSTRE TO THEM.

"Our mercies are both common and special; and they should both be continually acknowledged by us. Not only on such a day as this, should we call them to mind; but more or less every day. An habitual feeling of obligation to God is so reasonable in itself, that it ought to be indulged; and it is so congenial to a heart, penetrated with the divine goodness, that it is one of the best evidences of our sincerity. Our common mercies are included in what our Lord styles "our daily bread"—that general support and care afforded us by the paternal providence of our Father who is in heaven. But sometimes God is pleased to interfere particularly in our favour by the most signal displays of his wisdom and power. He rescues us from deep calamity and distress: He calms the tempest of sorrow which would overwhelm us: He saith to the waves of affliction "be still; hitherto ye have gone, but ye shall go no further." He places us on a rock—the billows indeed may beat at our feet, but we are safe! And then, whilst, like the shipwrecked mariner, snatched from the horrors of the deep, we survey the ruin we have escaped, it is indispensable to true thankfulness, that we should go over the incidents of our deliverance, and revive the impression of the mercy by a constant recognition of the blessing. Thankfulness to God implies

A DUE ESTIMATION OF HIS BENEFITS.

"This will be effected by a realizing consideration of who God is, and what we are. The great God, whose name alone is JEHOVAH, is infinite glory. His majesty filleth the heavens. He is exalted above all praise. He bows beyond all expression, when he notices the bright intelligences of his throne, and listens even to the songs of angels.—Now the smallest favour done to us by such a Being, rises in estimation beyond all thought; for as the guilt of sin swells, in enormity, according to the dignity of the object against whom it is committed; so that, although some sins against God may be considered as comparatively small, yet there is no such thing, in its intrinsic nature, as a small sin. In like manner, although of mercies, some are, in comparison, eminent, and some ordinary, yet every mercy is inexpressibly great with respect to the glorious Author from whom it comes. In contrast with him, what are we?—"Lord, said David, what is man, that thou art mindful of him, or the son of man that thou visitest him?"—What indeed is man? What is he in his collective capacity? In comparison with God, all the nations of the earth are as grasshoppers, inconsiderable as the dust of the balance, less than nothing and vanity. Considered in his natural state, man is a creature as but of yesterday, and crushed before the moth. In his mortal state, he is a child of wrath, polluted with sin, corrupted from the crown of his head to the soles of his feet; poor and wretched, blind and naked, destitute of all things.—Yes, brethren, a reflection upon our own vileness, will assure us, that we do not merely, not deserve the smallest blessing at the hand of God, but rather deserve his heaviest judgments; and such reflection will necessarily heighten our esteem of his mercies."

BIOGRAPHICAL. SELECTED.

ST. AMBROSE, Bishop of Milan, one of the most eminent fathers of the fourth century, born in Gaul in the year 333, according to Dr. Cave, or in 340, as Mr. Dr. Pin affirms. His father was at this time *praefectus praetoriae* in Gaul; and resided at Arles, the capital of Gallia Narbonensis. The birth of Ambrose is said to have been followed with a remarkable presage of his future eloquence; for we are told, that a swarm of bees came and settled upon his mouth as he lay in his cradle. He soon made himself master of the several parts of secular learning; and pleaded causes before Probus with so much eloquence, that he was appointed his assessor, and soon after governor of the provinces of Liguria and Emilia. He settled at Milan; where, in the year 374, upon the death of Auxentius bishop of that city, there being a great contest between the Catholics and Arians concerning the

choice of a new bishop, Ambrose thought it his duty, as governor, to go to the church, in order to compose the tumult. He accordingly addressed himself to the people in a gentle pathetic speech, exhorting them to proceed to their choice in a calm and friendly manner: while he was speaking to them, the whole assembly cried out with one voice, "Let Ambrose be bishop!" Such a sudden and unexpected incident surprised him extremely; so that he retired immediately, and used every method to divert them from their resolution of choosing him; but at last he was obliged to comply; and was baptised (being but a catechumen before) and ordained bishop, towards the latter end of the year 374, or beginning of 375. About the year 377, the barbarous nations making an excursion into the Roman empire, he fled to Illyricum, and afterwards to Rome. In the year 384, he was sent to the tyrant Maximus, who had usurped the empire, and prevailed upon him not to pass over into Italy. The heathens being encouraged by these intestine commotions in the empire, attempted to restore their religion, and employed Q. Aurelius Symmachus, prefect of Rome, a man of great eloquence, to plead their cause. This gave rise to the famous contest between St. Ambrose and him, about repairing the altar of Victory. But Symmachus having lost his cause, was expelled the city, and commanded not to approach within an hundred miles of it. The petition which he presented to the emperor Valentinian the younger, is still extant; we find in it the strongest figures of rhetoric and the greatest force of eloquence. St. Ambrose wrote a confutation of this petition; but he has been thought guilty of many paralogisms: and yet he protests, "that he endeavoured only after the solidity of reasoning, leaving Symmachus all the glory of eloquence and politeness; it being (says he) the peculiar privilege of the pagan philosophers to amuse the mind with colours as false as their idols; and to say great things, not being able to say true ones." Ambrose met with a good deal of opposition from the Arians, against whom he acted with great spirit and intrepidity. Justina, the empress and mother of Valentinian, who was an Arian, resolving to restore Arianism at Milan, began with demanding of St. Ambrose one of the churches, which was called the Portian Church: but he refused it; and the people surrounding the palace in a body, she was obliged to leave him in possession of his church, and even desire him to pacify the people.

Ambrose was a second time sent to the tyrant Maximus, for Valentinian found no person so proper to negotiate with him. He spoke to him with great courage and boldness, but could obtain nothing; for Maximus soon after marched into Italy, and made himself master of the western empire: so that Valentinian was obliged to retire, with his mother Justina and his sister Galla, to Thessalonica in Illyricum, in order to desire Theodosius's assistance; who defeated Maximus, and restored Valentinian to the empire.

While Theodosius continued in Italy, after the defeat of Maximus, an insurrection happened at Thessalonica, in which several of the magistrates were stoned, and their bodies dragged along the streets. Theodosius being informed of this, rashly commanded a certain number of the inhabitants to be put to death promiscuously; by which means the city was filled with the blood of many innocent persons, and amongst the rest, several strangers who were just come there: no regard was had to any distinction of persons, no form of trial was observed; but they were cut down like corn in the harvest, as Theodoret expresses it, to the number of 7000. At this time an assembly of bishops was held at Milan, who all expressed an abhorrence of such cruelty in the emperor. Ambrose wrote a letter to him, in which he represented the enormity of his crime, and exhorted him to make satisfaction by a sincere submission and repentance. Some time after, Theodosius coming to Milan, went to receive the sacrament at the great church; when Ambrose meeting him at the door, denied him entrance, and represented his guilt in the most forcible and pathetic terms. The emperor was struck with his words, and with great uneasiness of mind returned to his palace; but about a year after, Ambrose, being convinced of the sincerity of his repentance, admitted him into the church.

In 392, Valentinian the emperor being assassinated by the contrivance of Argobastes, and Eugenius usurping the empire, Ambrose

was obliged to leave Milan; but he returned the year following, when Eugenius was defeated. He died at Milan the 4th of April, 397; being 57 years of age, according to Mr. Du Pin and some other writers; but Dr. Cave and Olearius say, that he was 64 years old at his death. He was buried in the great church at Milan. He wrote several works, the most considerable of which is that *De Officiis*. He is concise and sententious in his manner of writing, and full of turns of wit; his terms are well chosen, and his expressions noble; he diversifies his subject by an admirable copiousness of thought and language; he is very ingenious in giving an easy and natural turn to every thing which he treats of, and is not without strength and pathos when there is occasion for it. This is part of the character which Du Pin gives him as a writer; but Erasmus observes that he has many quaint and affected sentences, and frequently very obscure ones; and it is certain that his writings are intermixed with many strange and peculiar opinions. Paulinus wrote his life, and dedicated it to St. Augustin: this life is prefixed to St. Ambrose's works; the best edition of which is reckoned to be that published by the Benedictine monks, in two volumes in folio, at Paris, in 1686 and 1690.

INTELLIGENCE FROM ABROAD.

REPORT

OF THE EXECUTIVE COMMITTEE OF THE BIBLE SOCIETY OF MASSACHUSETTS,

PREPARED FOR THE ANNIVERSARY OF THE SOCIETY, JUNE 8, 1815.

Your committee, on the return of this anniversary, are happy to report, that the last year has offered more frequent opportunities, and furnished more abundant means of promoting the objects of the society, than any which have preceded. Our sincerest thanks are due to the Author of all Good, that he has blest us with the power and disposition thus to contribute to his holy and benevolent designs.

Your committee have distributed in the course of the year,
2296 Bibles,
532 Testaments,

Making 2828

The distribution of bibles by your committee, through the past year, has been confined almost entirely to this commonwealth.—Many will hardly believe, that the wants of our own state continue to be so great. But from the character and representations of those persons to whom bibles have been entrusted, we are assured, that they were needed, and that they have been distributed with judgment and fidelity.

It is with great pleasure, that we are able to report, that we have furnished, through the last year, bibles of a fairer type than at any former period. We earnestly wish, however, that the funds of the society may be sufficiently enlarged to admit the distribution of a still larger and more legible copy. Our common bibles are fit only for children at school. In every family there should be deposited a bible, the appearance of which would conciliate respect, and which the eye of age may peruse with pleasure. It is indeed a severe addition to the infirmities of declining life, when the scriptures, in consequence of failing sight, become a sealed book, and when access can be obtained to their truths and consolations only through the uncertain and perhaps unwilling aid of others.

In the course of the last year an interesting communication has been received from the Rev. President Coffin, of Tennessee, stating the great want of bibles in that region, and requesting your aid. In obedience to a resolution of the trustees, we have taken measures for placing 300 bibles at the disposal of President Coffin, and we are happy that your bounty is to be dispensed in that quarter by so judicious a hand. It will be recollected, that in our last report we stated that 600 bibles had been committed to Mr. SAMUEL J. MILLS, to be distributed in the western states, through which he was to travel as a

missionary. We have received a valuable letter from him, informing us of the manner in which he has executed his trust, of the lively gratitude with which your books have been received, of the rapid multiplication of bible societies in those extensive regions, and of the strong desire of the destitute, who are still very numerous, to receive the word of God.

We are now brought to a subject which has awakened peculiar interest. In our last report, we informed you that the sum of £. 157 2s. 9d. sterling, had been raised, chiefly in this metropolis, and transmitted to the British and Foreign Bible Society for the purpose of repairing the injury done to that society and to the cause of christian charity, by the unworthy conduct of the owners or agents of an American privateer, who had captured and sold, and thus scattered through our country, a number of bibles, shipped from England for charitable distribution in the neighbouring British provinces. A letter from Lord Teignmouth, the president of the British and Foreign Bible Society, addressed to your corresponding secretary, and expressing the gratitude of that society, has been received; and we are happy to insert it in this report; not because we consider this transaction as entitled to the commendation which his lordship has bestowed; not because we have the least desire to obtain the praise of generosity by what we deemed an act of justice, and a faint acknowledgment of respect to that munificent society, which has made the whole christian world its debtor; but because we delight to record so striking an example of the spirit of christianity counteracting and triumphing over the spirit of war.—We have ever esteemed it one of the happiest effects of bible societies, that they tend to unite christians of all nations, and it is our hope, that they will awaken in christians universally, so strong a sense of the near relation which they sustain to each other, and of their obligations to mutual love and kindness, that wars between communities which profess the religion of Christ, will be more and more abhorred as most unnatural, and altogether irreconcilable with the holy and pacific name, which they bear. His Lordship's letter is as follows:—

LONDON, JANUARY 29, 1815.

SIR,

The committee of the British and Foreign Bible Society have entrusted to me the gratifying office of conveying to you the expression of their feelings on the subject of your letter, of the 9th of Nov. last, addressed to the assistant secretary, Mr. Tarn.

The resolution so instantaneously adopted by the Bible Society of Massachusetts, the energy and promptitude, with which it was carried into effect, the co-operating benevolence of the inhabitants of Boston, the liberality of the Bible Society of Merrimack, and the spirit so extensively manifested to repair the loss of the bibles and testaments consigned to a British province in America, not only afford most gratifying proofs of the influence of that holy book, which it is our object to disseminate, but are claims on our gratitude and affections which we are most happy to acknowledge and record.

We are persuaded that our fellow subjects in Nova Scotia, will with us duly appreciate the pious benevolence of their christian brethren in America, in restoring to them the scriptures, of which they have been deprived by the chance of war. We cheerfully accept on their part a restitution dictated by the spirit of the gospel, and that fraternal love which it inculcates; uniting most cordially in the charitable hope expressed in the address of the Massachusetts Bible Society, "that this volume of peace extended to them in the spirit of christian kindness, may serve to allay the irritations of war, and remind both nations, that we are fellow christians, followers of one master, who has solemnly commanded us to love one another."

I have the honour to be, sir,

Your most obedient humble servant,

TEIGNMOUTH.

Rev. S. C. Thatcher, Cor. Sec. Mass. Bible Society.

In addition to this letter, other acknowledgments of this transaction have been received from some of the Bible Societies of this country, which we forbear to publish, because we believe that their benevolence has prompted them to attach to it an importance which it cannot claim.

In our last report we also stated, that a second instance of capture of bibles belonging to the British and Foreign Bible Society had occurred, in which the captors had generously permitted your treasurer to purchase the books at a very low rate, for the purpose of forward-

ing them to their place of destination. Your committee have great pleasure in inserting in the appendix the correspondence between your secretary and Messrs. George Crowinshield & Co. the captors, to whose liberality the society is indebted not only for the favourable terms on which the bibles were originally purchased, but for the relinquishment of their claim to the price at which the books were bought. Your secretary and treasurer, on securing these bibles, immediately communicated the fact to Mr. Tarn, assistant secretary of the British and Foreign Bible Society, and have received, not only an answer from him, but another from the Rev. Mr. Owen, secretary of that institution, acknowledging in strong and affectionate language this second proof of our friendship, and desiring us to accept the bibles which we had recovered, and to circulate them at our own discretion. Previously, however, to the reception of these letters, your treasurer had written to his excellency Sir John C. Sherbrooke, requesting permission that the bibles might be forwarded to Halifax, as this was deemed the safest and most expeditious method of placing them at the disposal of those, to whom they belonged; and an answer had been received, offering every facility for the accomplishment of this object. For this reason, and for others of a very satisfactory nature, which are stated by your corresponding secretary, in a letter to Mr. Tarn, it was thought best to decline the liberal offer of the British and Foreign Bible Society, and to adhere to the original purpose of restoring the captured books. The letters, to which reference had now been made, together with two from our president to Lord Teignmouth and to Sir John C. Sherbrooke, are inserted in the appendix, and they will be read with great interest by every member of the society. Your committee, in submitting these documents, beg leave again to observe, that they are conscious, that the efforts of your society, have received too liberal commendation. But the spirit of christian charity, which pervades this whole correspondence, and the delightful and animating view which it affords of the influence of christian principles, remove every doubt as to the propriety of its publication. The great sentiment, that christians of all nations are brethren and friends, united by ties which war cannot dissolve, and bound to labour together for the promotion of peace and holiness, must be carried with power to every heart by the perusal of these letters. May the time soon arrive, when christians of every nation will speak on this subject, in a language which every government will be forced to hear and to obey.

During the last year, your trustees have received a communication from the Philadelphia Bible Society, containing remarks on an important subject proposed for general consideration by the New-Jersey Bible Society, viz. the expediency of forming a general association of the Bible Societies in the United States, to consist of delegates from each Society, for the purpose of a more extensive distribution of the scriptures—Whilst your trustees have felt and honored the motives, which gave rise to this proposition, they have also been strongly impressed with the weight and sufficiency of the objections suggested by the Philadelphia Bible Society, and have unanimously concurred in the opinion of its inexpediency.

We have the pleasure of announcing, that by a letter addressed to your corresponding secretary, we have received intelligence of the formation of a new Bible Society in Bristol county, in this commonwealth. It is the wish of this infant institution to form an intimate connection with your society, and every assurance has been given of our readiness to co-operate with them, and to afford them every assistance which our circumstances may admit.

It is also with great pleasure that we are able to state, that your society have received since the last anniversary, a large and valuable accession of members; and we confidently anticipate, that among the other fruits of peace and returning prosperity, an increasing patronage will be extended to an institution, which proposes to christians of every name, an object which all must acknowledge most worthy of their bounty.

Another cause of congratulation remains to be mentioned. We refer to the encouraging intelligence from so many parts of this country and of Europe, of the multiplication, activity and success of institutions for the distribution of the scriptures. The spirit of christian

charity seems to gather strength from exertion. Never, perhaps, since the first age of christianity, has a holier zeal existed than at the present moment, for the moral and religious improvement of mankind. The British and Foreign Bible Society, that full and living fountain, is still sending forth its stream of truth and consolation to distant nations; and distant nations, whom once no bond but interest connected, are now uniting in prayers and labours for the communication of the gospel to every creature under Heaven.

At such a period the excitements to christian exertions are peculiarly strong. A voice seems to reach us from every part of christendom, calling us to strengthen the hands and to share the honour of our brethren, in extending that truth which has been the object of affection and hope to the pious and benevolent of past ages, and which we are assured is appointed to have free course and to be glorified, until it shall fill the earth, and all flesh shall see the salvation of God.

BY THE EXECUTIVE COMMITTEE.

OFFICERS OF THE MASSACHUSETTS BIBLE SOCIETY.

ELECTED JUNE, 1814.

His Hon. WILLIAM PHILIPS, President.
Rev. JOHN LATHROP, D. D. Vice-President.
Rev. S. C. THATCHER, Corresponding Secretary.
Rev. JOHN PIERCE, Recording Secretary.
Mr. JOHN TAPPAN, Treasurer.
Mr. JOHN GREW, Assistant Treasurer.

TRUSTEES.

Rev. J. Freeman, D. D.	S. Parkman, Esq.
Rev. E. Porter, D. D.	J. May, Esq.
Rev. A. Holmes, D. D.	H. Hill, Esq.
Rev. T. Baldwin, D. D.	Hon. W. Brown,
Rev. C. Lowell,	Hon. I. Parker,
Rev. J. Huntington,	Hon. P. C. Brooks,
S. Salisbury, Esq.	Dea. J. Simpkins,
J. Tucker, Esq.	Hon. D. A. Tyng,
J. Hurd, Esq.	Hon. T. Dawes.

A CHARACTER.

In our last, under the head of REMARKABLE PROVIDENTIAL VISITATIONS, we gave an account of the melancholly catastrophe which recently attended the upsetting of a boat on Lake Champlain, by means of which nine persons were drowned: Among these, was the unfortunate subject of the following article, which we copy from the *Portsmouth Oracle*, of New-Hampshire, as a tribute justly due to departed excellence.

V.

TRIBUTE OF RESPECT.

It has become our melancholly task to announce the death of HENRY DUN, Esq. M. D. aged 31, staff-surgeon of H. B. M. army in Canada. He was the second son of James Dun, Esq. who lives at Shaw-park in the county of Roxburgh, in Scotland, about three miles from Selkirk, and near the residence of Walter Scott. At the age of 18, Dr. Dun entered H. M. service, as a surgeon, and served in that capacity in the Copenhagen and Walcheren expeditions, and at most of the battles in the peninsula, under Sir John Moore and Duke of Wellington. In our late unfortunate war, as he was bound to Quebec in the transport ship Bridges, he was captured by the privateer Harpy, and arrived at Portsmouth on the 22d of October. The laws of the United States not permitting him to reside in any seaport, he took lodgings at Greenland, when soon after his arrival a very distressing fever prevailed. As there was no other medical gentleman in that town, Dr. Dun was solicited to visit the sick, and with such solicitations he very gladly complied. He neither refused advice nor personal attendance to any one who asked them, unless from regard to the professional rights of some other physician. He gave his time and frequently sacrificed his own comfort, and gave up the most agreeable engagements, to administer to the relief of the diseased. Nor for these kind, these voluntary services would he receive any compensation, though it was often urged upon him. His medical skill was as remarkable, as his benevolence. He seemed a perfect master in the treatment of disorders. This has been acknowledged by our most eminent physicians, who took pleasure in consulting him; and they gratefully attest to the wisdom and success of his skill, and with admiration at his intelligence, and the tender interest he took

in their welfare. The fever that raged at Greenland extended to many of the neighbouring towns, most of which can also bear testimony to the justice of Dr. Dun's reputation for goodness and for medical ability and experience. — Wherever he went, he scattered blessings. His prescriptions were efficacious, and sickness and disease generally fled before him. Like the good Samaritan, he was providentially sent among us to heal some of the severest diseases to which we are subject. He was an honour and an ornament, not only to the science of medicine, but to human nature. His mind was well informed, and his morals appeared to be perfectly exemplary. Notwithstanding the situation into which the fortune of war had thrown him, he betrayed no dejection of spirits, but was uniformly cheerful, and the most enchanting smile was ever playing about his lips. An entire stranger to selfishness, he studied only how to contribute to the happiness of others. He was extremely affable, vivacious, and interesting in his conversation; and in his manners were united such modesty, dignity, delicacy and elegance, as are rarely found. — They were in the highest degree captivating, and showed the sweetness of his temper and the refinement of his education. To persons of every description he displayed the utmost complaisance, and absolutely stole the affections of all who knew him. Six months we had the pleasure of his society, and he has left so many agreeable impressions, and has done here so many acts of kindness, that his name will very long and very dearly be remembered amongst us. Here he was well received; here every rite of hospitality was shown to him, and every exertion made to beguile him into an oblivion of his misfortunes. Delightful indeed is the recollection of those services, especially when it is considered, that they were paid to one, on whose grateful heart no generosity was lost; and that they had the happy effect of soothing the last days of an unfortunate stranger and captive, an upright man, a kind and faithful friend, a most affectionate relation, and a BELOVED PHYSICIAN.

He left Portsmouth on the first of May, to join the staff at Quebec, and on Sunday the 13th, as he was descending Lake Champlain, from Burlington to St. John's, the packet Henry, in which he had taken passage, was upset by a sudden squall, and immediately sunk. By this most mysterious and afflictive act of Providence, out of nineteen passengers nine were drowned; and among them was the amiable, the noble hearted, the excellent DUN. We forbear to moralize on this awful calamity. It preaches a more eloquent and solemn lesson, than we can find words to express. The deceased was extensively known and most dearly loved. Many hearts here most bitterly mourn his loss. We can sincerely sympathize with his friends in Scotland, and may this just, though feeble, tribute to the memory of so much departed worth, have a tendency to alleviate the distress which they must suffer at the intelligence of his death.

MARRIAGES.

On Monday the 26th inst. by the Rev. Mr. Chester, of Hudson, Mr. PHILIP HART, of Troy, Merchant, to Miss ELIZABETH GRAHAM, daughter of Theodorus V. W. Graham, Esq. of this city.

On Tuesday the 27th inst. by the Rev. Mr. Clowes, Mr. RICHARD ALLANSON, jun. to Miss JULIANA TICE, both of this city.

OBITUARY.

DIED.]—In Switzerland, the famous Dr. MESMER, the high priest of the delusion of animal magnetism, aged 81.—In Venice, the celebrated Austrian general, CHASTELLER, stabbed by a Venetian lady in a fit of jealousy, such is often the consequence of that depravity, from which nothing but religion can preserve mankind.—In October last, in the parish of Denivollan, Enniskillen, Ireland, ANDREW STEWART, shepherd of Earl Belmore, and his wife BALL STEWART, after 57 years of matrimonial tranquillity. They both died at one moment, and were both interred in one grave. Their united ages formed 160 years.—At Strabane, near Sandwich, Upper Canada, JOHN AKIN, Esq. aged 76. He had been 50 years a resident of that place, and was remarkable for integrity, and unbounded hospitality.—In Wilmington, (Ver.) Mr. GILES WOLCOTT, jun. an ingenious and highly respected manufacturer, of Bennington, aged 26.—In Northampton, Mass. Mrs. MARY CHAPMAN, wife of Col. Charles Chapman, aged 42. She was distinguished for humanity and piety, and for all the domestic and social virtues.—In Salem, Mass. Capt. GEORGE CROWNSHIELD, aged 81. He was grandson of John C. R. Crownshield, Physician, who was one of the first generation of settlers in Salem, from Germany. He was father of the present Secretary of the Navy, and possessed of a generous and enterprising spirit.—In Charlestown, Mass. Mr. DANIEL I. SHEPHERD, a distinguished and worthy member of the Senior Class, in Harvard University. He died in the full enjoyment of the high and sublime hopes of the Christian.—In Alfred, Mass. Dr. JOHN HULBERT, aged 83, father of the Hon. Mr. Hulbert, member of Congress. For more than 50 years, Dr. H. was in a very extensive and successful practice; and throughout his life, his conduct was regulated by the purest principles of action. Numerous are those who will bless his memory, besides his family connections, who will remember him with peculiar affection.—In Stockbridge, Mass. June 9, Col. ELIJAH WILLIAMS, in the 83d year of his age. He was a pattern of every excellence and virtue which can adorn the human character. As a husband, a father, a friend, a citizen and a christian, he was all that the fondest partiality could rationally covet.—In Beverly, Mass. Widow ANN HERRICK, aged 98.—At Gay Head, Martha's Vineyard, Mass. Mrs. REMEMBER SKIFF, aged 100 years and 9 months, retaining the exercise of her mental faculties until the last moment.—In Portsmouth, N. H. Mr. JOHN OVERTON, aged 75.—Mr. JOHN BARTLETT, aged 92.—In Surry, N. H. Mrs. HANNAH SMITH, wife of Mr. Benjamin Smith, aged 68.—In Unity, N. H. of a cancer, Mr. AMES CHASE, aged 74. He had 13 children, 72 grand children, and five great grand children.—In Hampton, N. H. Mrs. HENNAH LEAVETT, aged 100 years. Mrs. ABIGAIL SANBORN, 94. Mrs. ABIGAIL MASON, 94.—In Augusta, Me. Lt. WILLIAM A. SPRINGER, of the U. S. army, aged 25, universally esteemed and beloved.—In Enfield, Conn. Capt. ELIPHALET COLLINS, aged 71. In East Hartford, Conn. JONATHAN BIDWELL, aged 78. In Waterford, Conn. Mrs. EUNICE OLMSTEAD, aged 73. In Guilford, Conn. SAMUEL BROWN, Esq. aged 88.—In Smithfield, R. I. Mrs. ELIZABETH ARNOLD, relict of Mr. Samuel Arnold, aged 76. She was a highly respectable member of the Society of Friends, and her life and conversation were a constant display of the Christian virtues.—In Providence, R. I. Mrs. HOPSTILL ROBINSON, the amiable wife of Mr. Benjamin Robinson, aged 28. Aided by religion, she enjoyed that peace of mind, which the world can neither give, nor take away. "Blessed are the dead, who die in the Lord."—In North-Carolina, Col. JOSEPH TAYLOR, aged 73, an officer of the revolution.—In Virginia, Capt. JOHN PROSSER, of Contest Farm, Prince William county, aged 65. He was an officer in the revolution, and a man of exemplary piety, as a member of the Baptist Church. It need not be added, that he was generous and humane.—In New-York, Mr. DANIEL AYMER, aged 82, long a respectable inhabitant of that city. Miss MAGDALANE VAN HORNE, aged 65. Mrs. CATHERINE BREWERTON, widow of George Brewerton, and daughter of the late Captain Thomas Randall.—In Poughkeepsie, Dutchess county, N. Y. Mr. JOHN DAVIS, aged 74. In Taughkanie, Dutchess co. N. Y. MARGARET SHAFER, aged 105 years, 10 months, and 24 days.—In Troy, N. Y. on the 5th ult. MOSES VAIK, Esq. formerly sheriff of Rensselaer county, aged 62. In the same place, on the 11th ult. Mrs. WOODWORTH, relict of the late Robert Woodworth, Esq. and mother of John Woodworth, Esq. of this city. In the same place, on the 12th ult. Mrs. SHIRAZ SCHUYLER, the amiable and accomplished consort of Dr. Nicholas Schuyler, aged 53.

POETICAL DEPARTMENT.

TO THE HOLY SPIRIT.

By ROBERT HERRICK, one of the early English Poets, and author of a volume containing more than fourteen hundred Poems.

IN the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet Spirit comfort me!

When I lie within my bed,
Sick in heart and sick in head,
And with doubts discomfited,
Sweet Spirit comfort me!

When the house doth sigh and weep,
And the world is drowned in sleep,
Yet mine eyes the watch do keep,
Sweet Spirit comfort me!

When the passing bell doth toll,
And the furies in a shoal,
Come to fright a parting soul,
Sweet Spirit comfort me!

When the tapers all burn blue,
And the comforters are few,
And that number more than true,
Sweet Spirit comfort me!

When the priest his last bath pray'd,
And I nod to what is said,
'Cause my speech is now decay'd,
Sweet Spirit comfort me!

When (God knows) I'm toss'd about,
Either with despair or doubt,
Yet before the glass be out,
Sweet Spirit comfort me!

When the tempter me pursueth
With the sins of all my youth,
And half damns me with untruth,
Sweet Spirit comfort me!

When the flames, and hellish cries,
Fright mine ears and fright mine eyes,
And all terrors me surprise,
Sweet Spirit comfort me!

When the judgment is reveal'd,
And that open'd which was seal'd,
When to thee I have appeal'd,
Sweet Spirit comfort me!

AN EASTER HYMN.

BY A LADY.

Again the Lord of Life and Light
Awakes the kindling ray,
Unseals the eye-lids of the morn,
And pours increasing day.

O what a night was that, which wrapt
The Heathen world in gloom!
O what a sun, which broke this day
Triumphant from the tomb!

This day be grateful homage paid,
And loud Hosannahs sung;
Let gladness dwell in every heart,
And praise in every tongue.

Ten thousand different lips shall join
To hail this welcome morn,
Which scatters blessings from its wings
To nations yet unborn.